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histories of several representative trusts, the texts of state and federal anti-trust laws, and excerpts from foreign legislation relating to combinations are included.

The revision has been thoroughly done and in its present form *Trust Problems* should acquire renewed favor both as a source of information for the business man and general reader and as a text for college courses dealing with trusts. H.R.T.

LIPMAN, F. L. *Creating capital. Money-making as an aim in business.* (Boston: Houghton Mifflin. 1918. Pp. 72. 75c.)

"Creating Capital," one of the series of papers delivered upon the Weinstock foundation at the University of California, is essentially a defense of money making as an aim in business. Though Mr. Lipman does not hold a brief for money making in all its forms, and recognizes the desirability of avoiding excess, he emphasizes the service to society of the few who have saved and accumulated capital. The economic reasoning as to the benefits of saving and accumulation of capital to the worker and to society in general is for the most part orthodox. Profits are regarded as the test of workableness and success of business efforts, the criterion of serviceability to mankind. The conclusion is that "thrift, the creation of capital for one's self and for the race, comes into conflict with no other proper aim in life, but on the contrary constitutes a fundamental duty to society, to the state, to one's family, to his own future, to his self respect."

H.R.T.

RAYMOND, W. C. *What is fair.* (Iowa City: The author, State University of Iowa. 1918. Pp. viii, 172. \$1.)

Chapter headings are General Relationships, Suitable Control, Rate Control, What is Fair Return, Valuation, Afterward.

SHONTS, T. P. *The old order changeth giving place to new.* (New York: The author, 165 Broadway. 1918. Pp. 30.)

*How your dollar has been spent. Tenth annual report of Pasadena's municipal lighting works department, 1916-1917.* (Pasadena, Calif.: Municipal Lighting Works Dept. 1918. Pp. 30.)

## Labor and Labor Organizations

*Trade Unionism in the United States.* BY ROBERT FRANKLIN HOXIE. (New York: D. Appleton and Company. 1917. Pp. xxxvii, 426. \$2.50.)

Any estimate of this book must necessarily take account of the fact that the material has been brought together by the editors from the late Professor Hoxie's notes, lectures, and published articles. Inevitably there are parts that are in bare outline only, portions that lack somewhat in unity, and other sections where the editors have rearranged material in the interests of a book unity. The body of the notes is a "growth of several years" and a large

portion is "the product of the last two or three" years. Although the "material had been prepared by him without thought of publication in this form," there is an underlying unity that makes the book well worth presentation in this form.

Professor Hoxie's cautious method of expression and wariness at drawing unwarranted conclusions are everywhere in evidence. At the outset it is emphasized as a "basic hypothesis" that "there is no such thing as unionism, either in the sense of an abstract unity or a concrete, organic, and consistent whole which can be crowded within the confines of a narrow definition or judged sweepingly."

Two "leading propositions" are advanced as "working hypotheses for the interpretation of facts"; (1) "unionism is not a unified, consistent unity"; (2) "what is called unionism is in reality the manifold expression of a series of distinct and essentially contradictory types and varieties" (p. 53).

This conception of unions leads the author to his characteristic point of view in analysis. Function, and not structure, is the guide. The "essence of unionism" is "a group interpretation of the social situation in which the workers find themselves, and a remedial program in the form of aims, policies and methods." A union is a special case of group psychology; "a social interpretation and remedial program held by a group of waged workers" (pp. 60, 61). "A functional social group may be defined as a body of individuals holding a common viewpoint in regard to one or a number of vital social matters and in this respect at variance with the viewpoints of other members of society" (p. 355).

In the analysis of functions the author finds that "there are seemingly four of these distinct types": business; uplift; revolutionary; and predatory unions. Two variants of the revolutionary type are socialistic and quasi-anarchistic unions; and the predatory type has as variants hold-up and guerrilla unions. A footnote adds a "possible fifth type," dependent unions. Structural types, named "in what hypothetically may perhaps be considered their natural sequence of development," are craft; trades; compound craft; quasi-industrial; industrial; and labor unions. Since "the real unionism is functional" (the structural form being "altogether secondary and dependent"), it follows that "the orthodox causal and historical interpretation of unionism must be abandoned or thoroughly revised."

Lest the reader expect too rigid a conformity to functional

type, the author gives warning of "apparent qualifications of these conditions" and asserts that they are possible "without destroying the practical reality and significance of distinct functional types."

Here is a fresh emphasis of viewpoint for the student of unionism and one that will certainly yield beneficial results. It is not easy to judge of its entire adequacy, since the book is, after all, but an outline, and the reviewer hesitates, because of this fact, to differ too broadly with the author. It is, however, conclusive that no comprehensive study of unions can be made without the aid that the idea of functional unionism will afford.

The Industrial Workers of the World are regarded by Professor Hoxie as "more an object of pathetic interest than fear." Of revolutionary unionism, however, "we shall see more rather than less. It is one of the big problems of our time."

Employers' associations appear in an interesting rôle. Their methods are based on assumptions that the author vigorously denounces as false and devoid of "high moral basis"; without sanction "in modern social scientific thought"; "based on outworn philosophy and false assumption of fact" (pp. 199, 200). Yet in the course of their militant activity these associations have "greatly modified their character and viewpoint." They have learned both the importance and the deep significance of team work. They have been "driven" into all sorts of welfare work. Unionism seems to be developing a group consciousness and, at present, to be stopping there. It is of especial interest to note the author's opinion that the employers' association movement in its fight on unionism is becoming "modified so that it is not likely to push its advantage to the utmost. It holds out promise of a social betterment movement far removed from the old classical, individualistic, *laissez faire* position." Being forced into welfare work, the result has been "a strong tendency to educate and socialize these individualists, to force them to consider constructive measures, to broaden their social outlook, to modify their militancy." "They found, finally, that if they were to succeed they must develop all sorts of spiritual and federative relationships to offset the union form and strength."

All judgments and conclusions suggested in this book must be interpreted as resting upon Professor Hoxie's social philosophy. This is suggested in different passages in the book, but is not elaborated. "Social rights exist only as confirmed by society. Their historical basis is in the power of the individual or the class. . . . If we seek a rational basis, it lies in expediency.

Society can curtail it whenever it sees fit, and in allowing workers to do so and so, it gives a right." "The only basis of social rights acceptable to modern thinking is social welfare and social will." "We do not know enough about the nature of society and the laws of developmental ends to determine what is ultimately for the best. We are thrown back, therefore, for the sources and sanctions of rights to the social will. Society alone can give social rights; society alone can take them away. What society allows are rights." "Practically social rights are the rules of the game of the dominant class, but social rights thus granted have no necessary moral sanction."

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*Wage-Payment Legislation in the United States.* By ROBERT GILDERSLEEVE PATERSON. Bulletin of the United States Bureau of Labor Statistics, Whole Number 229. Labor Laws of the United States Series, No. 12. December, 1917. (Washington: Superintendent of Documents. 1918. Pp. 186.)

The headings under which the author has collected and classified the statutes affecting the payment of wages in the United States show the extent of his research. He studies rate, period and mode of payment of wages; restrictions on the employment contract, that is, statutes authorizing payment of wages to deceased and discharged employees; deductions from, refusal to pay, reduction of and place of payment of wages; protection of mine labor in regard to the weighing of coal in mines and screening; and the repayment of wages advanced to employees. In addition to this exhaustive collection of statutes is an examination of a number of cases on the constitutionality of wage payment legislation to determine how far the courts have stood in the way of progressive labor legislation under the influence of the individualistic theory of the freedom of contract.

The author introduces his study with a brief comment on the labor contract in English and American law and on the development of the theory of individualism, to the existing influence of which, in the minds of the judges, he ascribes much of the backwardness of our labor law. And he closes the book with chapters on the growing recognition of the importance of the social ideal in our modern industrial civilization as against the laissez faire doctrine of the early nineteenth century.